

Sam

I thought you'd
be interested in this,
from my father's files!

Hal

Dr. W. C. Erdman Dies, Was Minister in Korea

Dr. Walter C. Erdman, for 23 years a Presbyterian minister in Korea, died Monday at his home in Philadelphia. Dr. Erdman was a brother of the Reverend Charles R. Erdman, D.D., of Princeton Theological seminary.

Memorial services were held Thursday afternoon at 3 o'clock at the Westside Presbyterian Church in Germantown, Pennsylvania. Interment followed in Roslyn Cemetery, Roslyn, Pennsylvania.

Dr. Erdman, who was seventy-one years of age, was born in Chicago and graduated from Princeton University in the Class of 1899 and from Princeton Theological Seminary in 1902. He was ordained by the Presbytery of Philadelphia North in January, 1903, and the following year made a world tour with the late William Borden, of Chicago.

Dr. Erdman did missionary work in Korea from 1906 until 1929. He served first in Taiku and later as a member of the Faculty of the Presbyterian Theological Seminary in Pyengyang. His Doctor of Divinity degree was conferred by Huron College in 1925.

Surviving, besides his brother, Dr. Erdman, are his widow, the former Julian Winn, two sons, Dr. George Livingston Erdman, of Millburn, New Jersey, and Willard Winn Erdman, now serving in Mexico with the Presbyterian Board of Foreign Missions, two daughters, Mrs. Milton Tarbet, of Escondido, California, and Mary Cordelia Erdman, a graduate student at Columbia University, in New York, and another brother, Frederick Erdman, of Philadelphia.

~~Elizabeth
Arden
Cosmetics~~

May 22
1948

~~wilcox's
20 Nassau Street
Phone 255~~

Princeton Herald

May 22nd 1948

ERDMAN

1916

REV. W. C. ERDMAN'S ACCOUNT OF THE PRINCETON CONFERENCE.

The Princeton Conference was a great blessing to me, not that I had any sudden experience as many seem to have had and so testify, but it gave me a quickening of faith and inspiration and a new vision of the possibilities in Christ's life for us. I went with a prayer to be blessed and to be a blessing. As for the latter I leave it with Him. I had a study hour on "Korea" for six days in succession with about forty in attendance and God can use the message as he wills. As for my blessing, the teaching and testimony all went to confirm the way in which my thoughts have been led for a year or more. The main speaker was Mr. Trumbull of the Sunday School Times who as you know has had a special experience of the Victorious Life and is trying to pass it on. I prayed that I might get something definite to pass on to my fellow-workers in Korea but I shall not wait till our return to speak of it. It may help you now. I am enclosing a couple of leaflets to guide your thought and Bible Study. The whole thing consists in *appropriating* the life of Christ in its full power. It involves of course absolute surrender. I have often "consecrated" myself to Him and His service but this means more. It means turning over every *known* sin, failing, temptation, irritation, anxiety, habit and what not to Him *now* completely and *believing* that He has charge of them all. If you want to pray, ask Him to quicken your *faith* not your *strength*. (I tried to bring that out at Sorai last summer). Let Him do the fighting, the winning, the living, let us just *believe* that He is doing, has done, and will do everything necessary and put our effort into appropriating, and *praising* Him for doing it. Don't hold on to your pet worry, or envy, or anxiety, or ambition. Give it up all and now to His care. And when the next temptation comes, in any form, just say: "I thank Thee, Lord, that thine abundant Life covers this point too"—and *believe that it does* and it will! And let's not worry about even our lack of power. If we are *appropriating* His Life by faith moment by moment He will take care of the power. "He that believeth on Me out of his inmost being *shall flow* rivers of living water," but we may not be able to *see* the flow. The promise is sure. As Dr. Schofield says: "we try to *pump*, God wants to send a stream!"

It makes life very much more peaceful and happy if we die each morning as soon as we wake up and let Him live in us for to-day. It isn't mysticism. Surely His power to save from the power of sin is just as great as that which saved from its *guilt*. His Life is infinite, His vitality unmeasured. He does live in us all. His power will manifest itself in *victory* for us *just as far as we are willing to appropriate it*. Don't pray "O give *me* the victory" just take the *gift!*

This particular teaching has appeared in various forms and under different names in past years. Some have called it the *presence of God*; some have called it the "infilling of the Spirit." It suits my own

temperament and suits my habit of thought to regard it as Christ's life in me. It makes very little difference in the end I suppose whether you ascribe it to Father, Son or Spirit. The Scripture language would justify each aspect of the truth. The main thing is to believe that the victory has been won and to appropriate the power by faith with each new temptation. Do not expect any "feeling" any more than you do at conversion. It may come to some, but believe that the thing is accomplished. *It works!* It was inspiring to see the large number of young people at the Princeton Conference surrendering their lives in public profession and claiming His victorious life for themselves. "Lord increase our faith" is a good daily prayer but don't trust even in the *faith*. Trust in Jesus its author and finisher. He is the victory. He came that we might have life more abundantly. Some day we shall be like Him when we shall see Him as He is at His appearing but till then let it be daily "Not I, but Christ."

I don't believe that there is anything new in it at all except *emphasis*. We have all known these things. "Happy are ye if ye do them" as He said. A moment by moment victory dependent upon a moment by moment appropriation of Christ's life and resurrection power through faith—this is the "secret"—but it is open to all of us.

Let us give Him more chance to work!

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10. N. Y.

Rev. Walter Collins Erdman, D.D.
Memorial Minute

Adopted by the Presbyterian Board of Foreign Missions
June 15, 1948

The Board made record of the death of the Rev. Walter Collins Erdman, D.D., retired missionary of the Korea Mission, on May 17, 1948, at Philadelphia, Pennsylvania.

Walter Collins Erdman was born at Chicago, Illinois, on November 8, 1877. He received the degrees of A.B. and A.M. from Princeton University in 1899, the degree of B.D. from Princeton Theological Seminary in 1902, and the degree of D.D. from Huron College, South Dakota, in 1925. Following his graduation from Princeton, Mr. Erdman served one year as assistant pastor at Germantown, Pennsylvania, and served a year as Associate Secretary of the Board of Foreign Missions. Mr. Erdman was appointed to Korea by the Board in 1906, arriving on the field in September of that year. He married Miss Julia R. Winn of the West Japan Mission on August 28, 1907. Dr. and Mrs. Erdman were retired on May 18, 1931, because of his long continued ill health, and at that time said, "though our hearts seem to be buried in Korea, if we can do most for our Lord here, this is where we would be."

Mr. Erdman began his work in Korea at Taiku, where he served as pastor of the local church and did extensive field evangelistic touring. In 1914 he was largely instrumental in founding the Men's Bible Institute at Taiku and became its first director. He was in demand as a Bible teacher in the many Institutes throughout the Korea Mission, visiting other stations frequently to participate in such Bible Institutes. In the first years he spent three months of each year at Pyengyang, lecturing on the Old Testament to the students of the Seminary, and after his return from furlough in 1925 was transferred to Pyengyang to be a full-time teacher in the Seminary as Professor of Old Testament Literature and Exegesis. During these days he found time for service as editor and translator, and wrote in the Korean language various expository works on the Gospels and Epistles.

Dr. Erdman gave much time and thought to the Church and its organizational set up. He participated in the organization of many local presbyteries and in the first General Assembly of the Korean Presbyterian Church. His reports over the years stress the need for aid in perfecting these organizations and for training leaders to take their responsibility for the conduct of the affairs of the Church.

Dr. Erdman continued to serve the Christian Cause after taking up residence in the United States. He was active in his local church in Germantown, where he held his membership. He kept in contact with the missionaries and with the Korea Mission and was frequently a speaker on missionary subjects. In 1935 he delivered a series of radio broadcasts over Station WTAM, Cleveland, entitled "Source of Power in Famous Lives" which was later issued in book form. These broadcasts were designed to afford an opportunity to Dr. Erdman "to continue to serve Christ in a definite way and to be used and blessed by the Master."

To Mrs. Erdman and the children, Mrs. Wilton Tarbet of Escondido, California; Miss Mary Cordelia Erdman, graduate student at Columbia University; Dr. George Livingstone Erdman of Millburn, New Jersey, and the Rev. W. Winn Erdman, missionary under the Board in Mexico, the Board extends its sympathy and at the same time rejoices with them in the memory of the life lived so devotedly and effectively for the Master.

1877

W. C. ERDMAN

Born at 333 Chestnut St. Chicago Ill Nov 8 1877
Father Rev. Wm. J. Erdman then pastor of the Moody Church

Lived in Jamestown N.Y. 1879-1885 Father pastor there
" " Springfield Mass 1885-86 " " "
" " Boston Mass 1886-Mar. 1888 " " "
(In Jan 1888 had inflammatory rheumatism which affected
the heart and left a life-long weakness.)
" " Asheville, N.C. 1888-1894 Father had Bible work there.
" " Germantown, Phila from Sept 1894.....to date!

A.B. Princeton University 1899
A.M. " " 1901

Graduated Princeton Theol. Sem 1902
Ass^t Pastor 1st Pres. Ch. Germantown (Rev. C.R. Erdman Pastor) 02-04
Travelled around world with Wm Borden 1904-05
Asst Secretary Pres Board For. Miss. 1905 (October) -1906 (June)
Appointed For. Missionary to Korea June 1906
Arrived in Korea October 1906

ORDAINED
JAN 13 1903
GRACE CHURCH
JENKINTOWN PA

Married Julia A. Winn at Karuizawa Japan Aug 28 1907 (first time)
Proficiency in Korean language recognized by appointment to
Language Committee in 1910-1913, 1913-1916 ← March
Taught in theological Seminary at Pyeng Yang for first time in 1911

Ill health compelled ~~xxxx~~ furlough May 4 1911-April 6, 1912
Made co-pastor of Taiku City Church in Fall of 1911

Evang. Committee of Mission in 1912, also Rules & By Laws Com
and many other committees through the years
Taught in the Theological Seminary an average of three months
per year until 1924 when we were permanently transferred to
Pyeng Yang to be full time professor in the Sem.

Founded the Taiku Bible Institute in 1912. (Dec ?)
Mrs. E. returned to U.S. for health reasons, with Marjorie May 8 15
Mr. E. followed with the boys Sept 9 1915 Korea again Sept 1917
Language Committee again 1917-1920-1923 1925-28-30
Appointed to chair of Bible and History in Pyeng College in 1917
but ill health prevented accepting.

(Taught Korean Language to new missionaries in two classes 1912, 13)

Served on Mission Executive Committee 1918-1921
Made special trips to Japan to interview the premier and other
officials during the Korean Independence movement in 1919
Elected Chairman of Ex. Com. of the Mission in 1918 but resigned.
Chairman of the Mission 1921-1922
Furlough in America prolonged a/c ill health Left Korea May 12 1924
Ret " Nov 5 1926

Honorary D.D. from Huron College June 1924 & Exegesis
Professor of Old Testament ~~Literature~~ Literature (1924-29) Pres. ~~of the~~
Theological Seminary Pyeng Yang
Left Korea March 1929 on a stretcher! Finis.

First five years on field were given to evangelistic itinerat-
ion. After that literary work and teaching occupied most of my
time as being less strenuous physically than itinerating.

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and many other committees through the years
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time as being less strenuous physically than itinerating.

Prepared Sunday School Lesson helps and quarterlies for all
Korea. Prepared text books ~~on Daniel, Isaiah, Genesis~~
on Archaeology & the Bible, Commentaries on Zechariah, Haggai
Malachai, text book on Old Testament Introduction and on
History of the Period of the Exile.

& Epistles

Outline Studies in the Gospel of John,

On the Editorial Staff of the Theological Review for ten years.
Translated sections of the Bible Dictionary.

Served with the Revision Committee of the Korean Bible.

Have continued to prepare notes on S.S. Lessons for the Theological
Review ever since returning to America.

FROM THE DESK OF

GEORGE L. ERDMAN. M. D.
2127 LAGOON DRIVE
DUNEDIN, FLORIDA 34698

TELEPHONE (813) 734-2149

9-10-91

Dear Sam:

Thanks for your recent phone call expressing concern about my health. Apparently, Archie Fletcher is a pretty good publicity agent as you are not the only one who called or wrote.

I go into the hospital a week from today to trade in my hip (1909 Model) for a 1991 Model which I hope will free me from a walker which is slow and tedious.

When you called, I was in the process of editing the enclosed "Uncensored Literature" for storage in my computer file. The original 70-year old copy was tattered and yellowing with age and needed to be saved for posterity.

The latch-string is always out if you find yourself in this area.

*Best wishes & regards
Liv*

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OF THE PRESBYTERIAN CHURCH IN THE
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MEMORIAL MINUTE

Mrs. Walter Collins Erdman

1885 - 1961

The Commission records the death on March 27, 1961 of Mrs. Walter Collins Erdman in Milburn, New Jersey, after a short illness with Acute Leukemia at the home of her son, Dr. George Livingstone Erdman. Her age was 76.

Mrs. Erdman was born Julia Katrina Winn in Kanazawa, Japan, March 23, 1885. She received her education in Japan and in the United States during the fur- loughs of her parents completing it with two years at Knox College in Galesburg, Illinois, the Alma Mater of both of her parents.

The child of the home of missionary parents, pioneers in country work in Japan in the early days of our Mission, there were hardships to endure and experiences to encounter which with the spirit of dedication of her parents developed her character spiritually.

It was natural that Julia Katrina Winn should dedicate her life to missionary service and at the age of twenty she applied to the Board of Foreign Missions of the Presbyterian Church in the U.S.A. and was appointed to the West Japan Mission April 17, 1905. She arrived in Yokohama in August, 1906, and proceeded directly to Kanazawa to assume her assignment in school work. The following year on August 28, 1907, she was married to the Rev. Walter Collins Erdman and transferred to the Chosen Mission to work with her husband in Taiku, Chosen (Korea).

There were many Japanese in Korea during the Russo-Japanese war of 1904-1905 and their victory, followed by the annexation of Korea by Japan in 1910 with the Government of "Chosen" passing into the hands of the victors greatly increased the migration from the home islands. It now became necessary for some of the missionaries of the mission to have a knowledge of the Japanese language, as well as of the Korean which they already used. Mrs. Erdman having been born in Japan and with very close ties with the people there was a real asset to Taiku Station at this time, but it was also necessary for her to apply herself to study of the Korean language which she used well in the Bible teaching and other Women's Work which filled her busy life.

In the early days in Korea there were the usual duties of the young missionary wife, teaching the helpers in the home as she tried to express herself in an as yet unfamiliar language, entertaining frequent Korean guests and taking an active part in the life of the Station. Her charm and gracious personality, with her young loveliness, left its impress on all she did and made her home a beautiful place.

Mrs. Erdman taught in Bible classes in Taiku city and in the Bible Institute and was also active in the Girls' School Self Help Department. She loved all those with whom she came in contact and was much beloved always. A teacher had been secured from the United States by the parents of the dozen or so school age children in Taiku Station and so for the last two years of this term of service, with the three Erdman children in a "regular school" Mrs. Erdman was free to pursue a busy schedule of Korean work.

At the beginning of the next term of service the Erdmans were transferred to Pyeng Yang in order that Dr. Erdman could give full time to teaching in the Union Presbyterian Seminary. Before the end of this term ill health led to withdrawal from the field. On May 18th, 1931, Dr. and Mrs. Erdman were placed on the Retired List of the Board of Foreign Missions.

This did not mean the cessation of work for the Kingdom either in Korea or in their own community. Their home in Germantown became the center of all sorts of activities. They kept in close touch with missionaries going and coming, and their home was always a place of refuge and happiness to the children of missionary friends, who needed a "home away from home."

In spite of the duties of caring for such a busy family Julia gave much time and effort to missionary interests in Church and Presbyterial and was a blessing to everyone. Following the death of Dr. Erdman the well loved home was given up and Julia devoted herself to the needs of her family as was possible. A friend wrote in 1952, "Mrs. Erdman keeps house for Cordelia and a friend, both of whom are teachers in Wheaton College. She has four student roomers in the house, has a part time job in the College Cafeteria and participates in Church and College life."

The Commission wishes to express its gratitude to God, the Giver of every good and perfect gift, for this life lived so courageously and fully in spite of poor health, and to extend to her children:

Dr. George L. Erdman, Milburn, New Jersey
The Rev. W. Winn Erdman, Oaxaca, Mexico
Mrs. Milton Tarbet, Escondido, California
Mrs. Dean Barber, Big Creek, California

and their families, sincere sympathy in the loss which they have sustained.

Some years ago Julia Erdman in writing of the death of one dear to her quoted these lines:

"My friends died not as sunset dies
On the cold hearth of night;
They died as stars when night is done
And morning takes them from my sight."

Truly we rejoice that "Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars for ever and ever."

UNCENSORED LITERATURE
(A Narrative of Fact)

Christmas cards and picture postals (even second-hand ones) are much appreciated on the Mission Field. Those received from America are put in circulation as Sunday School cards, and sometimes, with slight transforming touches are used as warmed over seasonal greetings. They pass from hand to hand on succeeding Christmases, but their use is not always free from complications.

The man who called to see us the day after Christmas was in a state of mind. His agitation was evident. He did not begin with the times of the early Chinese kings and gradually work up into his subject, but he dived in abruptly as one to whom time was un-orientally precious and to whom urgency of business permitted no shivering on the brink.

"Elder Born," he said inquiringly, "There is a custom among Westerners of sending picture cards at the Holy Birth season?" "There is." "Elder Born doubtless knows that this custom has lately arisen among us also?" "I have understood it to be so." Then somewhat breathlessly he spoke again. "I also have received picture cards from certain ones but they evidently come from America originally and all the inscriptions are in English. Will the Elder Born condescend to explain the pictures?" He laid aside his hat and drew from between the pages of his Testament a Sunday School card. A glance was sufficient. "This appears to be a picture of the angel leading Peter out of prison. So far as my experience with angels goes, it appears to be accurately drawn. Is it not according to Scripture?" "Very good", he said, "And this?" He drew out a second card and passed it with a perfectly inscrutable expression. "Surely this is nothing other than Paul exhorting his companions in the shipwrecked vessel on the way to Rome. Observe the bellows and the wreckage. You are not familiar with the ocean, but this is clearly a boat, and the man there is the Apostle Paul. As the the Scripture verses inscribed below----." He interrupted again with an un-Oriental neglect of etiquette. "Very good" he said "And this?" You have received many greetings" we ventured pleasantly. "There is no inscription on this card. It is not a scripture card. It appears to be merely the picture of a very pretty young lady as we Westerners regard beauty. It is an attractive card.

"Very good." He fixed me with a penetrating eye and asked "What is the hidden meaning of all these cards?" "Hidden meaning? I don't get you. These are Christmas Greetings. Is not 'Holy Birth, Respectful Salutation' written on the back of that pretty lady card in your own language with an ink brush? I am very ignorant of the written character, but I can guess at that much." "Pastor," he said "Think deeply. Consider my situation. To the Elder Born's certain knowledge is it more than two months since I came out of prison after suffering many things for many months on political charges? Am I not like Peter saved from destruction by a miracle? Does not this first card point at me? And this second card - who is suffering from shipwreck if not I? Elder Born will remember how recently wife and mother and child left this world within a short space of time. This kind of thing happens to all men, but is not my house under constant espionage and suspicion? What is this but shipwreck? And this third card is it not a marriageable lady's picture? A babe might understand the parable. Is the Elder Born ignorant that my friends are making sport of me by reason of the

fact that though I have been out of prison two months I have not yet been able to secure a new wife? Surely someone who knows my circumstances well has sent these American cards to make fun of me. Look at this."

I gasped! Surely this card had escaped the State Board of Censors for missionary postcards. Here was pictured a portly hen arrayed in a diminutive lady's bonnet, pink and ridiculous, vainly attempting to hatch a chick from a porcelain doorknob and beneath it this inscription: 'May the chicken never be hatched that will scratch upon your grave.' One could see at a glance that there was trouble ahead alike for the allegorist and the exegete. Drowning men catch at straws. "This person wishes you long life", I ventured hastily. "Will the Elder Born read the card?, he asked gravely. I glanced at him quickly. Did he know what it meant already? I must translate truly. Missionaries must always tell the truth. Besides he might have a smattering of English! I attempted a translation. There was no answering gleam of intelligence in his eyes. I hastily ventured a paraphrase: "May you live until a hen hatches a chicken from a doorknob." Still his face was blank. "Will the Elder Born please repeat?, he said plaintively. I translated literally. "Pastor, why should a chicken scratch upon my grave?" Quite so. To be sure. Why should it? What idiot ever designed that card? Who would think that one brief sentence could possibly contain so much that required explanation!

"Pastor, do American hens have a custom of sitting on doorknobs?" (The question introduced the whole mysterious subject of nest-eggs, but this was no time to go into a frivolous discussion like that.) "Well, no. Not exactly", we replied cautiously. "You see a hen couldn't hatch anything from a doorknob. It expresses the idea of impossibility." "Ah, impossibility, then I understand. When the Elder Born spoke of the grave and the scratchings, it seemed to mean that one would die early and that his grave would be evilly desecrated, but the Elder Born says it means 'impossibility'. That is a hen is it not - a female of the species? I see it all now. The mystic meaning is the same. No mate for me. I cannot get married, My friends are making merry over my misfortunes. Turn the card over.

Mechanically I obeyed. I was getting weak from suppressed emotion, and like Joseph sought a place to be alone - not to weep, however! On the back of the postal card the kindly donor had pasted another picture with poultry-yard connotations - a picture of a despondent rooster who had evidently been reading too much Schopenhauer leaning up against a post and saying "Yesterday and egg. Tomorrow a feather duster. What's the use?"

The plot thickens. The brain reels. A grave voice recalls one as from a far distance. "Will the Elder Born condescend to translate?" "This? Oh this means that the life of a chicken is brief and unsatisfactory." "Is the idea perhaps connected with the grave and the scratchings of the former picture?" We were on thin ice. Explanations were inadequate and in this land where Confucianism has laid such significance upon life and death and the grave, appearances were all in favor of an allegorical interpretation.

"Not in the least. This also is a chicken picture and it seemed appropriate to put them together. A Westerner would regard this a humorous."

"These words about yesterdays and tomorrows and an egg and a bunch of feathers are mysterious and hard to understand, but the general thought is plain. A rooster on one side and on the other a hen, the word of impossibility and the despondency of the he-chicken..is it not plain to the Elder Born how that they are making fun of me? What is written there with a pen?" Quite so, what was written? I had hoped that he had failed to notice that. Across the face of the card was written in a feminine hand: "Dear Sorrowful:Are these your sentiments? They are not mine.Yours, Happiness."

Here was at least a ray of hope. It offered a way out after all. "The original sender of the card meant to tell his friend that he disagreed with the rooster and that he personally thought that life is worth living." I said it in cheerful confidence, over-confidence in fact. "Was it the writing of the person who sent the card to me?",he asked quickly. "There are those among my acquaintance who have skill to shape the foreign letter signs." "Oh, no. No Korean could write that way. Besides, that is a lady's handwriting." This slip was instantly regretted. "Is it customary for Western ladies to send cards mentioning the laying of eggs and undignified scratchings upon graves? But be that as it may, is it not strange that all these cards should have come to me in one day, all fitting my condition with miraculous accuracy? But if the Elder born assures me that my friends had no evil thought, nor yet were mocking me, I will 'lay down my mind' and go in peace." "Oh! Of a surety", we hastened to say. "This is Christmas time when all are happy. These cards were sent to you with a joyful mind to make you forget your difficulties, not to remind you of them. Consider only the absurdity of these fowls talking and be comforted with the Scripture cards."

He reached for his hat, closed his Testament and rose to go. "And yet there is the picture of the marriageable young lady", he said. And then,"Do hens in the Western world wear little hats?" "No. Go in peace". So he went, but not in peace in spite of his cheerful words and mine, for as he went out the door he muttered "Tomorrow a feather duster....how could the he-chicken know it would be so?"

Probably after all it would be better not to have the postal cards censored. All our frinds out here are not so devoid of humor as this one specimen. Far from it indeed. But consider how many things commonplace to us require careful explanation and how many little things may have wholly unintended significance. We would like to thank the unknown sender of that particular card. It gave us a happy hour in retrospect! And there may be other such to come. Only, "tomorrow a feather duster" maybe, who knows?

Written by: Walter C. Erdman,DD
Circa 1919

Rev. W. J. Erdman,
417 W. Chelton Ave.,
Germantown, Pa.

1919

My dear Reverend Erdman:

We suppose that some rumors of disturbed conditions in Korea have reached you. Just as we have feared all along, the military maladministration has reaped its logical fruit. Engineered possibly by Korean Committees in America and with an apparent organization that is astonishing in its effectiveness the people have started a movement of protest against existing conditions. It came at this time because of the widespread belief that if subject peoples of the world indicated their desire for freedom before the Peace Conference adjourned, their appeal would be heard and acted upon by that body. The phrase "self-determination" has sounded around the world and Korea has arisen to show that it is not now and never has been and never will be satisfied with Japanese rule. A declaration of independence has been publicly read in all the cities and the people have been holding peaceful demonstrations simply shouting "Mansay" (an equivalent of "Hurrah"). It was their original idea to get as many of their number arrested as possible so that the jails might overflow and so that their report might go out into the world and the Peace Conference that there was evidence that Korea was not satisfied. Of course the church is involved. The Christians are the most enlightened part of the community and leaders in thought and the Christian students took a prominent part everywhere. But it is not merely Christian. The non-Christian Government schools are all in it and the non-Christian literati and the old nobility of the old Korea who accepted honors from the Japanese at the time of annexation have also gone into it. It represents all classes and starting with organized movements in the large cities has spread like a great wave of protest throughout the whole country sweeping away out into the most remote mountain valleys. The Christians went into it on the understanding that there was to be no violence and the Declaration of Independence said that violence was not contemplated. (Indeed you will remember that the Koreans have been disarmed for ten years past and there are no weapons among them.) All of our schools are closed. The scholars say they will not come until they are free. The Government is making a forced attempt to reopen its schools but they can't find one tenth of their normal enrollment. Church services are impossible in many sections. Almost throughout the entire country church officers are the first ones to be arrested. The original Declaration of Independence was signed by fifteen Christians and fifteen members of the Chunta Kyo (a native sect) and three Buddhists. The first method of procedure was to gather in groups, raise the Korean flag and shout "Mansay". As soon as the first arrests occurred most of the Korean shops in Seoul and Pyongyang were closed and have remained closed now for nearly a month. This is also a form of protest. Last week the police in Seoul were making a determined effort to force the reopening of the shops but we do not know the result for we left the country that day. (This is written from Japan proper)

The whole thing displays an organizing ability which is a surprise to us. Needless to say that we knew nothing about it in advance and were taken by complete surprise as were the police and the Government Missionaries are being accused of course of being the ring leaders and the effort will be and is being made to make the church responsible for the whole thing. This is inevitable since the Christians have gone into it so unitedly. We cannot make any special appeal for interference for the sake of the Christians. They went into it with their eyes open. But the terrible part which I am about to write ought to be known to the civilized world.

The Japanese met these harmless expressions of desire for self-

the present ministry with Mr. Hara as premier is opposed to the military party but is not strong enough as yet to control the situation in the government, and it must be remembered too that there is not a civil administration in Korea but a military dictatorship with the Governor General in autocratic control. Soldiers rushed the demonstrators beating and clubbing and after the first day at least using the sword and bayonet and shooting on the unarmed and unresisting people. There is no record of the number killed. They turned loose the firemen on the crowds and the firemen used their long handled bill hooks with deadly effect. There are plenty of eye witnesses to the atrocities and our hospitals are full of the wounded. I have photographs of the dead in one city. Perhaps not many hundreds have been killed as yet but the Government has issued a statement that its present leniency (note the word) is to be abandoned and that strong measures will be used. Arrested persons have been most brutally treated. One cannot go into details in a brief letter. The situation is not growing any better apparently and we cannot predict what will take place in even the near future. In Taiku for some reason things have been quieter. There have been demonstrations but the city police were not so violent in their methods. On the whole the immediate city is quieter than any other part of the country, but in the country around things are very bad and there have been many deaths and the daily violence on the part of the soldiers and the gendarmes is outrageous. In one section all the men from seventeen villages have fled to the mountains and are living there not daring to come down from into their homes and ~~not~~ not being able to work their farms. At the start the Koreans used absolutely no violence but the brutality of the methods of suppression employed has evoked retaliation in many instances which is scarcely more than natural and though without weapons, in some places they have resisted the gendarmes and even broken up police stations. There is grave danger that such violence may increase as Japanese brutality grows.

The authorities have armed groups of the low class thugs and paraded the streets with them, to intimidate that they were going to be given a free hand to use any kind of brutality that even a soldier would be ashamed to perpetrate.

All this is the obvious result of a military system. The Japanese are not naturally this kind of a people but their training was historically along military lines and in modern times they adopted completely the German system and ideals and the result is a callous brutality that could produce no other result than that which has appeared in Korea.

With all the world in disturbance we cannot hope that people will pay much attention to what is going on in Korea and no nation will be inclined to criticize Japan. But with a peace conference in session which is supposed to be glorying in a victory over Prussian militarism there is singular inconsistency in allowing the things to go on in Korea which are taking place there now. If it gets any worse we shall only be able to compare it with Armenia. The business is already the same as Armenian massacres in principle and differs merely in extent. The military are not averse to using an opportunity to eliminate the Koreans who are merely in their way in that country and if by making conditions of life intolerable they can induce still larger numbers to get out into Manchuria, killing off some thousands incidentally as a preliminary to strangling the rest by economic pressure their purposes will be all the sooner served.

Your friend or relative in Korea asked us to let you know these facts. In making any use of them you will of course take the utmost precautions that their source be not revealed in any way. We have

already been put in a very difficult position by the publication of letters with names and dates and this must be most carefully avoided. In quoting this do not say "Missionaries in Korea said so and so", say simply "friends"

There is a small ray of hope in two editorials in leading Japanese papers today suggesting that the military administration in Korea had made a blunder and that reforms ought to be instituted at once. Some of the best Japanese hold this view but the military element is very strong and unyielding. It is reported that the governor general and some of the government staff in Korea will resign. We cannot know the truth of these reports yet nor the probable effect of such resignation should it occur.

Yours very truly,

THE CHOSEN (KOREA) MISSION

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

TAIKU, CHOSEN, JAPAN

WALTER C. ERDMAN

March 18th

Dear Folks,

An American mail came in yesterday containing mothers letter of Feb 14th, a kind of valentine. It was the letter containing reference to Karl Hamilton. The name is not new to us. I have often had Frank tell me about the man to whose fingers all money seems to stick. I hope that Fred does not give him free treatment simply because he happened to be a student volunteer at one time!

The death of Roosevelt is surely a great loss to the nation but why did people wait till he was dead to find out his value instead of electing him as President when he was still living. The Republican party was guilty of a crime against humanity when they refused to nominate him last time. He would certainly have been elected and then the country would have been prepared for war and thousands of lives and billions of dollars would have been saved. Germany had had enough experience with Roosevelt to know that he could not be bluffed. It is seemingly such a mistake but perhaps Wilson is "the vile person who makes way by flattery"! At any rate Wilson has sufficiently stirred up this nest by his peace propositions. There can be no objections to the propositions especially to the ones dealing with the treatment of subject nations but he ought to have the courage and insistence to follow out his propositions to their logical conclusions. We are unable to see how Japan would ever under any circumstances, short of defeat at the hands of some stronger nation, grant autonomy to Korea, especially in view of the tenacious hold which her illustrious ally maintains upon India. You are doubtless seeing some reports in the papers about conditions here though in the midst of all the worlds troubles I doubt if events here will make much stir. I wish you would send us some paper with any item in about the Korean situation. We would be glad to know how much you do know or how little. I repeat the assurance of my last letter. We are in no personal danger and as a matter of fact the whole situation is much quieter than it was a week ago. But the effect of this uprising on our work will be apparent to you. It brings the church into immediate suspicion and will make work very difficult and delicate for years to come and not only so but when the Koreans find that they have been disappointed and have followed false hopes held out to them in the presidents proposition they will in all probably turn against all Americans as a faithless and wordy people and that will make things difficult on the Korean side too. Charlie might point these things out to his illustrious fellow townsman if he should happen to meet him. Are our letters censored? I do not doubt that they are read but is anything cut out or obliterated? We have conclusive enough evidence that they are read here in Korea but I am interested to know whether my harmless paragraphs get by the police censor. We are a little disturbed by apparently reliable reports that the same kind of thing is going on now that went on a number of years ago and which Mr Speer denied so strenuously. It is wholly probable especially in the country districts. Bruen has gone into the central police station this morning to make inquiry. Of course he will be assured that there can be nothing of the kind. He might as well ask Speer! But we are living in a very evil world still in spite of peace conferences and we pray for the coming of the Lord.

I am trying to look after some of the people in the congregation who are in want and difficulty but with all the church officers in prison this is a little difficult for I have really had very little to do with the congregation pastorally and my position in the church has been advisory and homiletic. I am having some unexpected leisure and am able to catch

months.

The children are well. I enclose a letter of Livingstones to Fred. I found some Guatamala stamps on an old wrapper that came around some of fathers newspaper wrappings. This inspired Livingstone with the idea to write. He would be glad of any foreign stamps, except Japanese! He has plenty of those.

Mary McFarland is very unwell again. Two doctors are coming here for consultation today. I wouldnt be at all surprised to have them order her to America. Julia is having her use some alcohhol but the balance seems so delicate as to require more careful observation and analysis than Julia has time to give.

I am going to Seoul tomorrow to attend a meeting of the executive Committee of the Mission and will be there several days. There is one thing of which we feel confident. The Board cannot blame the Korea Mission for the present interruption of work!

I am sending some copies of the Seoul Press the only newspaper printed in English in Korea. It is a semi official organ of the government but its editor has some very enlightened ideas in regard to Japans position in the world and in regard to missionaries. Note his editorials in regard to the present situation and in r agrd to the Japanese delegates in Paris. He had another a few weeks ago which was the first statement I had everseen from a Japanese source admitting that the Japanese had no justification for claiming land ownership and equality of treatment in America so long as foreigners were not allowed to own land or to hold stock in Japanses corporations or before they were culturally equal to other nations. It was very surprising as an article. Some of his writings are obviously "for foreign consumption only" and might as well be "told to the Marines" but in general he is quite unusual as an editor. You can get from the papers an idea of the kind of disturbances which have been going on here. If you think they would be of interest to Charlie send them to him or if not to Dr Brown of the Board with my compliments. Charlie might find them interesting. Let me know whether these ever reach you or are stopped by the censorship.

I have been transplanting some trees and planting clover and trying to fix up the "lawn". As I wrote before this is the first Spring I have been in Taiku is some years and I find it enjoyable.

The whole spiritual situation is very critical indeed here and needs much prayer.

Love to all

With Love

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March 31st

1919

Dear Mother,

There has been a terrible tragedy involving friends of ours which has cast a gloom over the community and added to the tenseness of a situation already strained and uncertain. Mr Bell was driving an auto from Seoul to Kwang Ju, taking with him Mrs Bell and Mr Knox and a Mr Crane of the Southern Mission last week when he failed to see a train coming at a certain railroad crossing. The express struck the auto and turned it over. Mrs Bell and Mr Crane were instantly killed. Mr Knox is said to be badly injured internally and may lose the sight of one eye if he recovers. The accident occurred not far from Seoul and Dr Avison and Mr Underwood immediately went down to the scene in their autos and brought the victims to the Severance Hospital where Mr Knox is being treated. As far as we can learn Mr Bell was not seriously injured. We do not know the details of the accident yet nor how it was that all of them failed to see the approaching train but it is only another illustration of the necessity of stopping at all railroad crossings and taking no chances. I had just left Mr Bell and the others that morning in Seoul. It is hard to realize that it has really happened.

We are living in strange days. The Mission force here seems to be rapidly lessening. Three families are leaving our Mission this Spring for indefinite stay in America. Two single ladies will probably have to retire for health reasons. Mrs McFarland is very unwell and the doctors think she will have to have an operation. She isn't strong enough to go to America if she wanted to apparently. Blanche is very unwell. Dr Whiting will probably not be in the Mission long. Dr Sharrocks has the sprue. It is a long list. And on top of it all we have the political situation. Send us some papers so that we will know whether you know anything about our situation here.

The section of the country in which we live is the quietest in Korea apparently. There has been no violence here in Taiku though the brutality in the prisons makes one indignant. The Koreans...the Christians at least, went into this thing with the understanding that there should be no violence. It was to be a campaign of passive resistance beginning with public demonstrations in which the chief feature is the shouting of "mansey" which is the equivalent of "Zhurrah" by groups in various parts of the city and in all the towns throughout ~~throughout~~ the country. That such demonstrations must be suppressed with brutal violence and bloodshed makes one's blood boil. The people have no objection to being arrested. They want to be so that the full jails will be an advertisement but to have soldiers and gendarmes firing on unarmed people and using sabres and fire hooks is needless and wanton cruelty and shows the real spirit of the ruling race. We are necessarily neutral in the political matters involved and as I have said before and even told Koreans the whole thing seems very hopeless but as a revelation of uncivilized inhumanity ^{which} we are bound to condemn the actions of the military government here are beyond belief. And this is the people who have received the acclamation of the world and are being treated as civilized equals at the peace conference which is supposed to be concluding a war which was waged to extirpate the very thing that is going on here. This is militarism pure and simple, unrelieved even by a touch of saving "kultur" in the good sense. We feel sure that the best of the Japanese do not approve of what is going on but so long as the military party is in control the voice of protest will not be heard very loudly. The inconsistency of Japan's taking part in a peace conference which is to "make the world safe for democracy" was never more patent in its utter absurdity than it is today. Why does not the incongruity appear to Westerners? The situation may quiet down now. The Koreans have been widely circulating a rumor to the effect that the matters before the Peace Conference would be settled by March 28th and now that that date has passed without any decision in regard to their case they are naturally disappointed. Many will give up their present attempt. But as far as I have been able to learn the spirit of the Northern Koreans is much more resolute than that of those in this province and not so easily daunted and there is likelihood that the agitation will continue until the adjournment of the Peace Conference without taking action in their favor indicates that their case is hopeless but even then there will be recurring troubles for years to come unless very far reaching reforms in administration are introduced here. If it

We have had an extraordinary Spring. A month ago the weather was too warm. Our jessamines are all in gorgeous yellow bloom and the plum and peach buis just opening but last night came a freeze and light skin of belated snow and that means good bye to the peach crop I fear. The rose bushes are out in partial leaf and they were nipped too.

I have passed on the package of clippings containing the correspondence of **Ward** Greene to a young man named Linton one of **Carrie** Farans boys who is in the Southern Mission. The last time I saw this famous war correspondent he was clothed in long lace dresses and rode in a reclining position in a private carriage. It seems incredible that he is now writing war stories. Let him get the Atlanta Journal to send him out here if they want to print some live "stuff".

Your letter referring again to the candy just came in today. I spoke of the candy in my last letter. It came safely and we all enjoyed it immensely.

Is Russell still helping Fred? We do not know the status of the family relationship at all now. No one has thought to mention it for some time.

Love to all,

April 7th 1919 - Tarku, Choson

My dear Mrs. Peischauer: = (for M.C.)

We have been having quite a time here with sick folks. Living stone was in bed Friday and Saturday but was up yesterday (Sunday) But Saturday Winn was feverish so I had to keep him in bed and he still has fever and so of course is in bed. Then Yesterday Marjorie developed the same symptoms and had to be sent to bed. So I have the two of them in bed this morning. I was busy with the children until eleven last night and up with them again by five so I will be glad when they get thro with their turn and I can have mine! I am glad to say I have been able to keep up-but for a couple of days I didn, dare to take my tempera ture for I am sure I would have registered a fever and then I would have had to go to bed! Miss Bekins and all four girls in that house were in bed too! I can't get away from the children very many minutes or you should hear the chorus upstairs! so this note must be brief. This is just to say we are still surviving and hope to con tinue so!

Miss Switzer has had some interesting people with her over Sunday.

Mr. and Mrs. Taylor They are friends of one of her brother's. He has been in Petrograd and lately in Siberia in the employ of Uncle Sam and he had much of interest to tell us, tho I have not had much chance to listen.

The city continues quiet so far as I know the reports come in from the country every day or so. They had a most serious time at Chinju and I heard that some fifty were shot there. On Saturday the Blairs cook and their secretary were arrested and taken off to prison. That is very hard on poor Mrs. Blair just at this time when Margaret is so sick.

Blanche has seemed better the last few days. She has not had the chills at night. But she was quite V.I. when the doctor poked some T.B. germs into her upon pretense of taking a blood test, and I dont blame her at all. Blanche doesn't want it mentioned abroad however how indignant that made her.

A letter from Mary Barr tells of the seige they have been thro and mine is easy compared with hers! Poor dear, I wish life was not so hard to her. She says Francis Hickok is a lovely baby and continues to look more and more like

Marjorie prayed the other night - "And may I be fooled next April Fool's Day"! Then she looked up and said - "Didn't I pray a nice prayer?" yesterday she wanted me to draw a giant centaur of a Pitty's baby

Don't know just what this means Better not speak about it out side. W.S.C.

P.S. I had a note from Mr. Curtis saying that he hoped to come over to Chosen this spring as the papers in the land do not seem to consider the disturbances very serious. I certainly hope he can get over. What is his daughter Grace like? I have a notion to invite her to come along too.

This letter came from Julia this morning - I forwarded it to you. It was addressed to Mrs. Reschauer as camouflage. I mailed a birthday letter to father but it may not get to him by this steamer.

I am sending this letter care of a friend Mary Barr's named Rabbit. She will tell you

Write to the Chicago Daily News and ask for copies of their paper containing articles on the Korean situation. They will be reliable. The correspondent is now in Seoul and will get news out of the country.

Handwritten notes on the left margin, including the name "Mary Barr" and other illegible scribbles.

Additional faint handwritten text at the bottom of the page, including the name "Mary Barr" and other illegible scribbles.

THE CHOSEN (KOREA) MISSION

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

WALTER C. ERDMAN

TAIKU, CHOSEN, JAPAN

April 30th, 1919

Dear Mother,

I am back at home once more after several weeks absence. It has been nearly four altogether. When I came back from where I was when I wrote you I did not stop in Taiku but went direct to Seoul and was there for ten days doing some work with the Executive Committee of the Mission.

Marjorie has been ill during my absence. She had had a low persistent fever for several days but seems to be better to day and is down stairs again. The boys are all right though Julia tells me that they were both ill while I was away. I think I mentioned that to you also in a letter written while I was away.

The weather here is beautiful and all things are so bright a fresh and green that it is hard to realize that there is so much sorrow in the world. I wish that we could telegraph to you every day so that you might know our circumstances for I am afraid you will be worrying as the various reports reach you and when our letters get there things are already a month old and you cannot even then be certain that in the meantime all has not changed. The newspaper reports that missionaries are suffering are not true and have been exaggerated and unless the disturbances take on another form we will be in no danger. I think that the government will guarantee the safety of foreign citizens in any case. The unofficial thugs who were armed and sent on the streets at one time were withdrawn owing to the protest of the consuls but they have not been in Taiku in any case. In fact I may say that even when things are at their worst elsewhere Taiku is comparatively quiet and though there may be an undercurrent of dissatisfaction there is no violence here. And I do not anticipate any.

Yesterday came a foreign mail bringing two letters from father, one containing an article on Babylon and the other bringing the sad news of Aunt Naamah's death as well as that of Mrs Llewellyn. We can realize that, as father says, he feels the stamgeness of his position in being at the same time the oldest of his family and the last survivor. The world seems to be more full of sorrow the older we grow. I suppose it is because it is brought to our attention more than when we were younger. The present amount of sorrow is appalling and beyond measure. If these are the beginnings of special sorrows the "end" of them is hard to conceive. There is an unusual amount of sickness among our workers too. The Lord seems to be withdrawing many from the work. We are losing this year for health reasons Dr Adams and family, Mr Welbon and family of Pyeng Yang, a Miss Few, Miss Lewis, probably one of the other ladies from Pyeng Yang and now almost certainly George Winn and family, with a fair prospect of the McFarlands too. Other people are going on regular furlough and some of the above will doubtless return in time but it makes quite a subtraction. Julia is writing about George's family so I will not go into details now besides at this writing we do not know exactly since Blanche is at Seoul undergoing examination. Ruth McFarland is ill with dysentery. Dr Smith came down from Andong to be with her and she is somewhat better now. Mrs McFarland is at Severance Hospital preparing for an operation. Our nurse Miss Bekins is with her. Miss Bekins told me one day that Mrs McFarland was there for a rest and a day or two later she said that Mrs McFarland was getting along well but was kept pretty tired most of the time by her treatment! She will do well if she survives. They are giving her massage (Mrs McFarland!) and baths. Miss Bekins looked sort of sheepish when she told me and said she knew this didn't agree with our ideas. The doctor in prescribing a course of treatment for Mrs Fruen said it would do her good but that she would find it "devitalizing"! What insane obsessions grip the medical profession.

We notice two statements in a recent Literary Digest, first that ten thousand Koreans were killed in one day and second that the troubles are over here. Neither statement is true. Both are exaggerations. Unfortunately exaggeration is not necessary. If this were not only a single wave in a sea of world troubles it would stand out in ter-

67-50-199
We may go to Karuizawa this summer. I am negotiating for a cottage. Sorai would be a difficult place to leave on short notice if it became advisable and all the Winn family will be at Karuizawa including Merle and Rowena and their baby and Georges family. It is expensive but with the many extra gifts we have had this year we can do it well enough. Personally I will have to be here most of the Summer probably owing to church conditions in Korea but we will arrange a schedule so that all the Men can get away for some change at some time during the summer.

World conditions look very doubtful to us at this end. Italys withdrawal from the Peace Conference is the logical out come of the purpose for which she went in to the war. She went in deliberately to grab land and for conquest and now insists on her spoils. Japan is only holding in with the other three powers for policys sake and not with any real heart in the matter. The League of Nations will not be universal apparently. If the "ten Kingdoms" would only definitely appear so that we might know that the end was near it would be some comfort. Democracy is rampant. This country is going to have trouble with it though you may be sure that all news is being rigidly suppressed. We know nothing of what is going on in Japan proper and they there know nothing of what is going on here.

Miss S^witzer is leaving tomorrow on her first furlough. She has been here ever since 1911 when we met her at Camden at Mrs Bordens and gave her a "call" to Korea. She deserves a furlough after all these years. She will see Mrs Borden and if she goes to Philadelphia will look you up.

Fred has surely had misfortunes in his automobile investments. The stealing of the last one which mother reported must have been a great irritation to all. I suppose that there is little chance of getting one back in all the multitude of autos there are at present in use. They would be easy to trace out here as yet. But autos are getting numerous here too. Mr Underwoods new one in Seoul is No. 62. The license numbers are growing.

Love to all,
Walter.

Marjorie sends the enclosed strip of letters, made "all by herself."

present Premier is powerless. In any case
you need not bank too heavily on Mr. Gullie
with his "Peace Peace", when there is no peace.

I am told that the Sunday School
Committee is going ahead with its construction
plans for ~~travelling~~ instead of stressing a flow
for righteousness, become the guest of the
Japanese Government. Well I have made
my protest ~~to~~ the Committee, and can't do
anything more.

Charlie had better plan to come to the ~~ground~~
at that time and visit us - if there is any
conviction after all.

We are expecting Messrs. Scott & Schell
this week here at Sorai. Mr. Scott will stay
with us.

The drought continues unabated throughout
North China and Korea. The rice has not even
been planted in some sections.

Geo + Blanche return to Tientsin this week
to pack up for their winter at Kankai & North
Korea.

She Blaine went to Wilson Beach and their
third daughter fell out of a hammock and was
injured internally and died two days later.

Love to all

Walter

Sorai - August 7th 1919

Dear Father,
The little steamer which takes mail from
here more quickly than the overland postman is just in
sight so I will get a letter off to you by it if possible.
Last night a mail came in containing a letter from you
dated June 28 and one from Charlie written the
day before. Mother must have been more seriously ill
than now your previous letters indicated and though
you say she is improving we hope for more positive
assurances in her next letters.

I have been here at Sorai two weeks. There are
about a hundred people here this summer. It is get-
ting to be quite popular and prosperous. The fun-
ny is well at present. Longstone arm seems to be all
strong again. He is getting quite a reputation as a
swimmer and handles himself very well in the water.
I was "watcher" yesterday. This means that it was my
turn to sit in a narrow boat and be "life guard"
watching the bobbing heads in the water. There is
no surf here except after a storm and the beach
slope is very gradual so it is rather like watching
swimmers in a lake and few go out beyond their

depth. The water is clear and warm. We are having beautiful weather. The sun is hot but there is always a breeze on our porch and reports from the rest of Korea are uniformly of almost unendurable heat and drought. Indeed there is danger of crop failure on account of drought in our part of the country. We look forward to the Fall with considerable apprehension in some ways. Prices going higher and higher are making the people nervous and though the country is outwardly quiet we are sitting on the lid of a boiling volcano. We don't know anything of what may take place but the people seem to be waiting and hoping that the first meeting of the League of Nations will do something for them. If it does not there is no telling what may happen. The official newspaper here keeps pointing exactly to British methods in Egypt and India in justification of Japanese methods here entirely disregarding the fact that the demonstrations here were of unarmed people and that only in a few isolated instances was any violence offered by the crowds. It is our earnest hope that the Koreans will not at any time resort to violence since it would give

excuse for massacres by troops. But there is no means of ascertaining just to what length our exasperated people will go. We are planning our Fall work as usual however in the hope that all will be quiet. Our account of the uprising in Egypt in a recent Continent shows clearly the difference in the situations. Papers here are greatly predicting that Admiral Saito will be the next Governor General. That will not be a very great step toward civil Government! Many instead of being is not very far toward improvement.

I see that Sydney Gulick is reassuring you all in America that everything is all right word because Mr Hara the Premier has sent him to that effect. With the exception of Bishop Harris there is no more fatuous Japanophile than Gulick when the next great war begins out here in the East the world will realize what the provision in the Japanese Constitution means which requires that every cabinet must contain a General and an admiral or other naval man. The present Premier is a civilian but if Admiral Saito is made Governor General it will be sufficient evidence that the

present Premier is powerless. In any case
you need not bank too heavily on Mr. Gule
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Walter

1919
Sorai August 7th

Dear Father,
The little steamer which takes mail from
here more quickly than the overland postman is just in
sight so I will get a letter off to you by it if possible.
Last night a mail came in containing a letter from you
dated June 28 and one from Charlie written the
day before. Mother must have been more seriously ill
than even your previous letters indicated and though
you say she is improving we hope for more positive
assurances in the next letters.

I have been here at Sorai two weeks. There are
about a hundred people here this Summer. It is get-
ting to be quite popular and populous. The fami-
ly is well at present. Livingston's arm seems to be all
strong again. He is getting quite a reputation as a
swimmer and handles himself very well in the water.
I was "watcher" yesterday. This means that it was my
turn to sit in a narrow boat and be "eye guard"
watching the bobbing heads in the water. There is
no surf here except after a storm and the beach
slope is very gradual so it is rather like watching
swimmers on a lake and few go out beyond their

resent Premier is powerless. In any case
I need not bank too heavily on Mr. Gule
his "Peace Peace, when there is no peace.

I am told that the Sunday School
committee is going ahead with its construction
no, for transport. Instead of stressing a flow
righteousness, become the guest of the
Japanese Government. Well I have made
protest to the Committee, and can't do
anything more.

Charlie had better plan to come to the ground
that time and visit us if there is any
chance after all.

We are expecting Messrs. Scott & Schell
in week here at Sorai. Mr. Scott will stay
with us.

The drought continues unbroken throughout
to China and Korea. The rice has not even
been planted in some sections.

Bro. & Blanche return to Taiwan this week
back up for their winter at Kankai & north.

Mr. Blair went to Wanshan Beach and their
daughter fell out of a hammock and was
killed internally and died two days later.

Love to all

W. A. Carter

Sorai August 15th 1919

Dear Father,
The little steamer which takes mail from
here more quickly than the overland postman is just in
sight so I will get a letter off to you by it if possible.
Last night a mail came in containing a letter from you
dated June 28 and one from Charlie written the
day before. Mother must have been more seriously ill
than even your previous letters indicated and though
you say she is improving we hope for more positive
assurances in the next letters.

I have been here at Sorai two weeks. There are
about a hundred people here this summer. It is get-
ting to be quite popular and populous. The fam-
ily is well at present. Longstone's arm seems to be all
strong again. He is getting quite a reputation as a
swimmer and handles himself very well in the water.
I was "watcher" yesterday. This means that it was my
turn to sit in a narrow boat and be "life guard"
watching the bobbing heads in the water. There is
no sun here except after a storm and the beach
slope is very gradual so it is rather like watching
swimmers in a lake and few go out beyond their

resent Premier is powerless. In any case
I need not bark too heavily on Mrs. Gule
& his Peace Peace, when there is no peace.

I am told that the Sunday School
is going ahead with its constitution
and for ~~example~~ instead of striking a blow
right across, become the guest of the
British Government. Well I have made
protest ~~to~~ the Committee, and can't do
anything more.

Charlie had better plan to come to the ~~island~~
that time and visit us if there is any
chance after all. We are expecting Messrs Scott & Schell
in week here at Sorai. Mr. Scott will stay
with us.

The drought continues unbroken throughout
to China and Korea. The rice has not been
planted in some sections.

Geo & Blaine return to Taiwan this week
back up for their winter at Kankai for north.

Blaine went to Wansan Beach and their
daughter fell out of a hammock and was
killed internally and died two days later.

Love to all
Walter.

Dear Father,
The little steamer which takes mail from
here more quickly than the overland postman is just in
sight so I will get a letter off to you by it if possible.
Last night a mail came in containing a letter from you
dated June 1st and one from Charlie written the
day before. Mother must have been more seriously ill
than now your previous letters indicated and though
you say she is improving we hope for more positive
assurances in the next letters.

I have been here at Sorai two weeks. There are
about a hundred people here this summer. It is get-
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slope is very gradual so it is rather like watching
swimmers in a lake and few go in beyond their

the water is clear and warm. We are
ing beautiful weather. The sun is hot but there is
a breeze on our porch and reports from
rest of Korea are uniformly of almost un-
able heat and drought. Indeed there is
of crop failure on account of drought
our part of the country. We look forward to
the Fall with considerable apprehension in
way. Prices going higher and higher are making
people nervous and though the country is out-
ly quiet we are sitting on the lid of a seething
no. We don't know anything of what may take
but the people seem to be waiting and
that the first meeting of the League of Nations
do something for them. If it does not there is
nothing what may happen. The official newspaper
keeps pointing exactly to British methods
in Egypt and India in justification of Japanese
methods here entirely disregarding the fact that
missions have seen of murdered people
that only a few isolated instances was
violence offered by the Koreans. It is our
heart hope that in this Korean will not at
time resort to violence since it would give

excuse for massacres by troops. But there is
no means of ascertaining just to what length our
exasperated people will go. We are planning our
fall work as usual however in the hope that
all will be quiet. An account of the uprising,
in Egypt in a recent Continent shows clearly the
difference in the situations. Papers here are freely
predicting that Admiral Saito will be the next
Governor General. That will not be a very great
step toward civil Government. Many instead of
Army is not very far toward improvement.

I see that Sydney Gulick is reassuring you
all in America that everything is all right
because Mr Hara the Premier has sent him to
that effect. With the exception of Bishop Harris
there is no more false and Japaneseophile than Gulick.
When the next great war begins out here in
the East the world will realize what he and
provision in the Japanese Constitution means
which requires that every cabinet minister contain
a General and an Admiral or other naval man.
The present Premier is a civilian but if Ad-
miral Saito is made Governor General it
will be sufficient evidence that the

THE CHOSEN (KOREA) MISSION

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

TAIKU, CHOSEN, JAPAN

WALTER C. ERDMAN

Pyeng Yang Sept 21

I have just received a letter from Dr Landon of San Anselmo asking me whether I would consider a call to a Professorship of Missions in the Seminary. It is an unofficial communication sounding me. I do not know whether to regard it as a temptation or an opportunity. He does not outline his plans fully but intimates that they want a school of Missions there, having found that the present arrangement of Mission courses is insufficient. He also says that they have some students taking mission courses extra-curriculum now but that they are young women. I suppose that if I write him that I would be willing to consider the matter he will go more into details and in any case I shall have to write to in a day or two asking for more particulars for of course I am willing to "consider" any course of action that may be the Lords leading to a wider usefulness.

What I want to ask you is whether in view of your experience in Seminary work you would ^{regard} such a work ~~would be~~ of more importance than the direct work on the field that I am doing now. Whether trying to help future missionaries in their preparation and possibly influencing others to give their lives to that service and thereby helping the cause indirectly is a larger work than what I can now do individually in direct work seems to be the question.

I can scarcely say "I am doing a great work and therefore cannot come down". My work is largely teaching in Seminary and Bible Institute with some translation for religious literature but I have been out here on the whole thirteen years and had no other thought than of being here permanently if my health would stand it. And while anybody else could do the work I am doing here and I would not be greatly missed after a year or so, our roots are struck down pretty deeply and I would have to feel very clearly that this is a larger opportunity that is opening up, in order to justify leaving Korea.

This is wholly aside from the question as to whether I am qualified for the proposed work or could carry it after being out of touch with American educational methods for so long. Of course San Anselmo on the west coast and nearest the Orient is an appropriate place for a School of Missions and my present experience with Japanese and Koreans could be an asset for one in such a position in California but the main question seems to be the relative values of indirect influence, and of direct work as an individual. If I could be of service in sending out some missionaries sound in the faith it might be worth while. It certainly need not be here!

Please give us your judgment in as early reply.

Perhaps I ought to say that if the thing had come a few years ago I would not have considered it at all but the proposition has been made just at a time when I will have to decide ^{again} the whole of my future work in Korea even if I stay here and perhaps the Lord means it to be a factor in my decision. What I mean is that the Seminary is going to have a full course hereafter and that will involve resident professors. Hitherto I have been coming to Pyeng Yang for two or three weeks each Spring but if I should take a full professorship here it would include pulling up stakes from Taiku permanently. I am not sure that I ought to do that either on health grounds. Pyeng Yang is so cold in Winter that Fred has always advised against it.

Again we are facing very difficult situations here in the future. The theological issue is emerging almost abruptly here. I have just been reading a most illuminating document. ^{lect. note by Dr. Moffet.} It is a stenographic report of a conference between Mr Armstrong of the Canadian Board and the people in Seoul in regard to the Seoul college and the proposed Seminary. I do not know how Dr Moffet got hold of this document which is evidently meant only for circulation among the closed ~~circle~~ circle of Seoul sympathizers but as I say it is most illuminating.

they want a union seminary in Seoul as well as a college, a seminary which will teach liberal theology and modernism and they look with contempt on the Pyeong Seminary as a place where illiterate Koreans are taught a hide bound conservatism. We knew such a movement was coming but did not realize until reading this document how far it was under way. Obviously therefore the Seoul College which is run by the same crowd stands for the same thing. And I have indirect evidence that it does in one of their students who led a prayer meeting in my church in Taiku this summer and preached the most advanced rationalism.

It was the inevitable emergence of this question which has led the Mission to desire to have the relation between board and Mission definitely settled so that we could know whether it was proper for the Board to reach down into the Missions workings and order us to take part in such a liberal theology institution whether we want to or not. The Korean church (Presbyterian) has been thoroughly grounded to abandon conservative theology at once but with the younger generation being educated along other lines there is a conflict coming in the church.

Independent in origin but related to this movement for a union liberal seminary is a new movement for union with the Methodists for one church in Korea. It is absurd to agitate it so long as the Methodist Church in Korea is not autonomous but that is beside the question. The chief mover in this union proposition feels, rightly or wrongly, that belief in the premillennial coming of the Lord is the chief obstacle to church union here so now there emerges a third movement, relative to doctrine.

I quote from the motion which the man in question is going to introduce into the Presbyterian Council of Missions here next week.

"The Westminster Confession to be the recognized standard of faith and that any teaching of contrary thereto or disputed doctrines in excess thereof be not authorized.

Unscriptural use of typology and unqualified literalism which tends to magnified the letter rather than the spirit of the scriptures be disapproved and, , , , such a spirit of Christian of liberality being located as will make it easy for students and graduates to work in harmony with the missionaries who have been duly appointed by the churches commissioning them."

You observe that the point of attack is the second coming. It has irritated a number of men that the Korean Church should be premillennial in belief. This particular man thinks that the doctrine is from the Devil. Incidentally he regards me as the chief exponent thereof and the reference to literalism is directed against me. I have not emphasized the doctrine of the Lords Coming any more than you do, merely teaching it as it comes up in the inevitable scriptures we study and always giving the men the other side. This man does not even know what I personally teach, for not being "any moment" in belief I differ from practically all the other premills in Korea and certainly am not teaching a doctrine which leads to Millerite fanaticism such as he fears. I dont know who he is hitting at in the matter of typology. I do not teach it. But the main point is that in recent years the additions to the American and Canadian Missions have been of young men with rationalistic ideas and so this man will have a strong standing in the coming council. It is even conceivable that such a resolution might pass in some form. That would of course automatically terminate my relations with the seminary. I would never pledge myself to refrain from mentioning the Lords Coming in my Seminary teaching. but I hate all this controversy about mission policy and theology and doctrine. I am nothing of a fighter. I would rather retire quietly, teaching the Word of God as I find it, when opportunity offers and let the free thinkers have their way. These "liberals" have an execrably illiberal method when they are attacking conservatism. of course Mr Moffett thinks we ought to contend earnestly for the faith etc. So far as the eschatology, I dont care whether a man agrees with me in regard to it or not so long as he does agree that the Bible is the Word of God. (Why by the way does that Conference on Fundamentals put the premillennial and imminent Coming in as a plank of the platform. We may believe it, but that excludes a list of conservative brethren who hold to the Word but do not see as we do in the matter of eschatology?)

Pyeng Yang October 6th 1919

Dear Mother,

The main excitement of the week is the meeting of the Korean General Assembly. It is taking the place of the session of the Seminary for the four days it meets. There are about two hundred delegates and things are running very smoothly in spite of manifest tension at times owing to the political situation. They elected Dr Moffett moderator. Probably they felt that he would hold things steady at this time when a small slip would mean so much difficulty for the church. They are manifesting great enthusiasm for the foreign missionary work of the church in China. You know they now have three missionary families there and this year a Korean doctor has gone to live in the same place without salary but just to give his influence there as a Christian and help the missionaries in their work.

The assembly is still Korean in appearance. I mean that it is still so far from being Westernized that there are only three Korean people and wear western clothes. The missionaries in a pre-Assembly council voted that the time had come for the foreigners to withdraw as voting members of the Korean Assembly though in view of the disturbed state of things at present this may not take effect for another year. But at least we are committed to the principle of making the church absolutely native and autonomous at the earliest possible date. The Church's constitution under revision this year and that brought the question of missionary relationship to the front. Owing to the fact that so many leaders are in jail at this time however they assembly will probably not adopt the new constitution this year.

There is a feeling that probably the government expects to pardon many of the political prisoners on Oct. 15, the Emperor's birthday. It would be interesting but would not necessarily affect the situation. The change in the tone of the editorials of the official newspaper I quote make it clear that he should be an last month for the editor of the paper is such a well known hypocrite that what he says cannot be taken at its face value.

I am sorry that my typewriter is acting so badly. I cannot seem to write legibly these days.

The council asked that Stacey Roberts be transferred to live in Pyeng Yang for full time work in the Seminary. He ought not to keep on with itinerating work any so I think it a good move but it involves their leaving Syren Chien where they have lived ever since coming to Korea.

I have just returned from a session of the Assembly where \$1300. was raised in thirteen one hundred year subscriptions for the work among Koreans in Vladivostok. There are some Koreans who seem to have one hundred year bills these days!

Love to all
Walter

In my ordinary letters you will have noticed a studied avoidance of references to existing conditions here in Korea. Only when an opportunity offers for getting something out of the country uncensored can we make any real statement of what is going on. I note that you have had reassuring word from New York concerning our safety. That is good and reliable information. Unless conditions change for the worse you need not worry about us.

You may put it down as an axiom however that nothing coming from Japanese sources is to be believed. Japan is trying to do two things, to secure the abolition of racial discrimination at Paris and at the same time to keep up the specious reputation for civilization which is at present possessed. I know of no phrase that more aptly describes Japan today than that which appeared in one of the Korean manifestoes, "She has adopted the face powder of Western civilization and become the white sepulchre of the East". There is a double reference there. The Japanese women do use an extraordinary amount of face powder and the Koreans view the practise with contempt and then on the other hand the suggestion is that the civilization of which they boast is not even skin-deep. There may be and doubtless are Japanese who are sincerely opposed to the rule of militarism and who deplore its effect on the nation there is no Japanese that I know of at present who will put honor and justice and humanity ahead of Japan in his thoughts. A well known man, a man of international reputation, who has been rabidly pro Japanese for these past fifteen years but who has now come to admit that they have made a wretched failure out of their attempt to govern Korea, said after attending two conferences with leading Japanese in regard to the situation here, "there was a hardness in their faces that was most discouraging. One could not avoid the impression after listening to their words that with them it was Japan first and after that justice and right and humanity and God" And it must be remembered that as many as half of the Japanese present were presumably Christian men. If they were they were Japanese -Christians. There are no Christian-Japanese, in Korea at any rate, they are hard to locate. There may be some in Japan.

Japan has hypnotized the world for so many years that the world has come to believe in the fiction that Japan is a civilized nation. Japan's greatest effort in demonstrating her civilization and her right to be classed with civilized nations was to be in her renovation of Korea. There has been a demonstration which would be satisfactory to all if the world only knew it, a demonstration that at heart the Government of Chosen stands for everything that the world has been fighting against for four years and which is today summed up in the word "Hun". Until the Imperial Government without evasion, apology, or conigning phrase has repudiated in general and in detail all that the Government General has done in Korea has done in Korea aside from the mere material successes of road building and other material improvements, it has no right to claim to stand with civilized nations of the world. Ten years of terrorism and tyranny in a ruthless attempt to re-nationalize this people brought on the present uprising. It was a peaceful uprising in which there was no act of violence on the part of the Koreans until they had been goaded to depperation by the brutality of the soldiers and gendarmes and police and even after six weeks of "rioting" (so-called) on the part of seventeen millions of people (according to police reports which would seek to make the case as grave as possible against Korea) there have only been nine Japanese officers of the law killed. This the "deadly violence", the "armed resistance" which Japanese soldiers are now punishing with fire and sword and massacre.

In one village they called the villagers into the Methodist Church. About thirty men gathered, Christians and non-Christians together. The soldiers fired in to the church killing all they could and then set fire to the building. Six men who tried to escape were shot or bayoneted together with two women who went to be with their husbands in trouble. The soldiers then burned the village of about forty houses. Foreigners both missionary and laymen, representatives from the British and American consulates, have visited the place and raised such a storm of indignation in the capital that the Government organ is coming out with apologies and statements that the soldiers exceeded orders. The police explanation was that the people accidentally tipped over a lamp in the church! Four other burned villages have been visited in the same district and the Koreans report eleven others. And since the Government has issued its "explanation" that same thing has

2.

papers. It is worthless as any expression of Korean opinion. Except for the skunks who are acting in Japanese pay all Koreans have one thought today...to get out from the Clutches of the barbarians who have a strangle hold on them and their country. Different in race in history, in habit of thought, in customs, in civilization, in scholarship, in language they have a civilization antedating by 2 thousand years that of the "Island Barbarians" who learned from them the very use of clothes to cover their nakedness, they want nothing to do with Japan. (This is in effect a quotation from one of the manifestos of the students).

Let it be clearly understood also that the government here is now making a definite and systematic attempt to stamp out Christianity here. Of course they do not admit it officially. We can only judge by the acts of the government's servants and they are the same from the Yalu to Pusan. By the burning of churches, by forbidding Christians in many places to gather for worship, by threatening them with treatment afforded the villages mentioned above, by threatening them with all kinds of torture and harshness and deprivation, by beating up old and young men women and children without discrimination simply on the admission that they are Christian, by stripping and beating and humiliating women, keeping them naked in the presence of soldiers and police and subjecting them to all sorts of indignity while the officers take their lunch and drink their tea, by breaking up services and arresting all church officers they can find they are showing clearly enough that they desire to do even if they did not say so in so many words as when the governor of one province called a public meeting and advised all present against Christianity.

We are still having services in our city and the immediate vicinity and conditions vary through the peninsula but the effort to suppress Christianity by intimidation and terrorism is everywhere apparent. The officials have found in the uprising in which the Christians undeniable took a large part the excuse they had been seeking for years and they are making the most of it now. They are starting every where also to get up cases against the missionaries but so far have failed except in the one case of Mr. Mowry now under trial.

I was in Tokyo two weeks ago. The people in Japan know nothing about what is going on over here. Censorship and press control are rigid. And for the same reason we do not know what is going on in Japan these days. We have reason to believe that democracy is the watchword and that the government is having troubles of its own. All kinds of rumors reach us in regard to an uprising in Japan proper. Yesterday were reports of big fires in Tokyo and Yokohama. These were printed in the papers without comment. Last week Japanese held the demonstrations in favor of democracy, in Seoul! Two auto loads of Japanese rushed through the streets calling "Day-no-masay, Bunzai!" Over sixty arrests were made. So things are in commotion here in that respect too.

It is a striking commentary on the powers of the Government in Korea that when a Japanese official high up in the Foreign Office in Tokyo came here last week to investigate conditions and learn the facts in regard to the attack the police made on Mr. Thomas an English missionary he had to have a special passport from the Japanese government granting him extra-territoriality so that he would not be under the jurisdiction of the government of Chosen, a government of his own countrymen! Except that we are not subject to summary flogging we are on the same footing as all Koreans and the American government consented to the abolition of extra-territoriality for its citizens because this country was henceforth to be ruled by a "civilized" power! Nobody in America seems to have realized that fact. The judiciary in Korea is a farce. There is a complicated legal system and all decisions are shaped up by the same officers who do the prosecution and the judgments are rendered according to the wishes of the Government General. But I started to say that this high official stated to a prominent missionary that even they in the Government in Japan proper did not know what was going on here in Korea. The Governor General is not responsible to anyone but the Emperor.

Let me say in closing that in the main cities of Korea at the time of writing things are quiet. Arrests and investigations continue and the brutality of treatment of prisoners in prisons is incredible in its callous ferocity. The "demonstrations" of Koreans

reasons of so fierce and active an opposition to all sorts of indignity while the officers take their punishment with their teeth, by breaking up services and arresting all church officers they can find they are showing clearly enough what they desire to do even if they did not say so in so many words as when the governor of one province called a public meeting and advised all present against Christianity. We are still having services in our city and the immediate vicinity and conditions vary through the peninsula but the effort to suppress Christianity by intimidation and terrorism is everywhere apparent. The officials have found in the uprising in which the Christians undeniably took a large part the excuse they had been seeking for years and they are making the most of it now. They are staving every eye also to get up cases against the missionaries but so far have failed except in the one case of Mr. Henry now under trial.

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Let me say in closing that in the main cities of Korea at the time of writing things are quiet. Arrests and investigations continue and the brutality of treatment of prisoners in prisons is incredible in its callous ferocity. The "demonstrations" of Koreans are not continued except in sporadic instances and where indulged in are met with a volley by the nearest soldiers or gendarmes. (Nine were reported killed about thirty miles from here day before yesterday.) When asked by someone why the Koreans indulged in such senseless kind of demonstration as mere shouting an old Christian lady replied with considerable aptness.. "What made the walls of Jericho fall down?"

And let me repeat don't believe any reports in the press from Japanese sources to the effect that the Koreans are quiet and contented again.

And remember that they now have an official excuse for opposing Christianity and will do so in every way of great and petty persecution according to the character of the local officials. And remember finally that until and unless the Japanese Government officially repudiates the actions of its military government it is morally responsible for what is going on here however much its representatives in Paris may hold up their hands in horror at what Germany did for four years. Prussianism is just as much alive in the Orient today as it was in Germany six months ago and the same methods would be used in China and Korea (as being used in Korea indeed) as were used in Belgium. We may pray for men in the Japanese Government who sincerely hate this thing but who are powerless against the military part because of the form of the Japanese Government. The people there have no real say in the government in spite of appearances. Mr. Hara the Premier is apparently fighting the military party but he has a hard task. And the end is not yet.

remembered that as many as half of the Japanese present were presumably Christian men. If they were they were Japanese-Christians. There are no Christian-Japanese, in Korea at any rate, they are hard to locate. There may be some in Japan.

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The above is a sample of racial discrimination....in Korea!

We notice reassuring dispatches dated a month ago, printed in American papers and just reaching here to the effect that the uprising is put down and is all over. They have succeeded in unifying the mind of the Korean people by two months of barbarism and the little independence papers printed on mimeographs continue to be issued in spite of and to the great chagrin of the police! There is a lull in Korean demonstrations but no one knows what is coming next.

Be prepared to disbelieve Japanese statements that the Koreans have repented and have appended millions of signatures to a document stating that they are satisfied with present conditions. They are circulating such documents using some renegade Koreans as cats paws and by terrorism and intimidation forcing Koreans to make their mark on the

missionary and laymen, representatives from the British and American consulates, have visited the place and raised such a storm of indignation in the capital that the Government organ is coming out with apologies and statements that the soldiers exceeded orders. The police explanation was that the people accidentally tipped over a lamp in the church! Four other burned villages have been visited in the same district and the Koreans report eleven others. And since the Government has issued its "explanation" that something has been done elsewhere as it had been done for two weeks before foreigners started in to investigate and forced reluctant action from a hypocritical government. These things are happening less than fifty miles from the capital and centre of Japanese civilization. We can only conjecture what is being done in the far off mountain valleys. And reports come in. They might not have been believed if this thing had not been done as a sample where everybody could see. The government in its apology does not refer to the fact that soldiers of a civilized nation would not commit atrocities like that even under orders. The singular blindness to the obvious implication of their own admissions never seem to occur to this people.

The above is a sample of racial discrimination....in Korea!

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STREET SCENE IN TOKYO, JAPAN

"Women + Missions"
pp 132-134

Seeking to Make Christ Known

By Charles R. Erdman

Brother of Walter C. Erdman

Dr. Charles R. Erdman, president of the Board of Foreign Missions, addressed the General Assembly at San Francisco in May in connection with the presentation of the Board's ninetieth annual report to that body. The following article is Dr. Erdman's speech in part.

IN the conditions which affect the world work of the church it has been a year of lights and shadows. Illness, death, the transfer of veteran missionaries to the honorably retired list, have seriously depleted the missionary force in several important fields. Political, social, economic and intellectual readjustments are causing widespread unrest in various lands, and civil war is convulsing China. But in all and through all the missionaries have steadily pressed on, with undiminished faith and courage. Even amid the tumult and chaos in China, most of our thirty-five stations have continued to be occupied. This is the time of all times when the spiritual forces in China must not be weakened. The world waits for the gospel of which missionaries are ambassadors. Never has it needed it so urgently as now.

The human race is in commotion. A wave of excited nationalism is sweeping over the world. It brings large elements

of promise and equally large elements of peril. Militarists and communists are talking about the next war and preparing for it. Everywhere peoples are in transition.

Evil influences are intensifying the danger. Moving picture films that are so unclean that they cannot be profitably shown in America are shipped to Asia, where they are freely exhibited. The wide-open channels of intercommunication by steamships, railways, airships, and telegraphy have brought the vices as well as the virtues of Europe and America into Asia, Africa and South America. One sometimes wonders whether the closer contacts of the Orient and the Occident are further to debauch the Orient. They surely will unless they are overcome by a more vigorous propagation of Christianity.

America and Europe have taught Asiatics to kill one another more scientifically than ever before. They have taught them

the use of machine guns, airships, and poison gas. Shall they not give them the uplifting and purifying Word of God, with its gospel of the Prince of Peace?

Under the combined impact of forces, good and bad, that are pouring into non-Christian lands, the old civilizations are crumbling and the ethnic religions are decaying. What few moral restraints they ever had have been weakened. The whole structure of Asiatic life is tottering.

What is the duty of the church? We turn for instruction to our Lord. In the 24th chapter of St. Matthew's gospel He plainly warned His disciples of coming wars and tribulations and false prophets and abounding iniquity; but, so far from advising inaction on that account, He declared that these very conditions made it all the more urgent that "this gospel of the kingdom shall be preached in all the world."

The defects from which the world is suffering are not defects of knowledge, but of conscience. Man's material power has developed faster than his moral character. Science, philosophy, militarism, politics, secular education—all have failed to develop character. The only hope lies in the gospel for whose world extension the foreign missionary enterprise exists.

There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for human brotherhood; for the international mind in religion; for emancipation from the narrow and provincial into the wide spaces of the kingdom of God; for the world-wide sway of Christ; for utter allegiance to him as King of Kings and Lord of Lords.

Will the church respond? Will it not only hold the ground that has been won, but advance to new ground? If it is to do so, increased contributions are necessary because the cost of maintaining a given work continues to rise. Moreover, by the blessing of God, the work is growing—and growing, too, more rapidly than the giving of the home church. *This means that unless the church keeps step with God there will be either retrenchment or another deficit.* Neither alternative should be thought of. Not one of

the 26 Presbyterian foreign missions is adequately equipped. Five million dollars, the budget of the Presbyterian Board of Foreign Missions, appears a huge sum when considered by itself; but it is small when divided among our 26 missions with a total of 100,000,000 people. It is only one-fifth of what the Presbyterian Church at home expends for congregational expenses alone, and it is less than the budget of a single university in the United States.

The work of the Board is conducted in 16 countries and among 100,000,000 people, a population nearly equal to the whole population of the United States. But on the foreign field the Presbyterians do not share responsibility with other denominations, as the church does at home. Comity has been carried much further. By cooperative agreements with other boards and missions certain areas are recognized as distinctly Presbyterian, and it is the population of these areas which must hear the gospel from Presbyterians if, humanly speaking, they are ever to hear it at all.



SENOR AND SENORA OLIVARES, TWO OF FIRST FIVE CONVERTS IN VALPARAISO, CHILE

The 1,606 Presbyterian missionaries and 9,285 native workers, a total force of 10,891, are doing a great evangelistic work. They have proclaimed the gospel with such fidelity that there are now 6,292 congregations enrolling 312,709 communi-

cants and catechumens, and 5,148 Sunday schools with 327,156 scholars. In other words, in connection with Presbyterian foreign missionary work alone there are more followers of Christ than there were in the Roman Empire at the end of the first century. These facts effectively answer the question whether the work is prospering. The number of additions by confession last year was 19,004. This is a larger number than was reported by any synod of the home church and more than the combined membership of several synods.

A great educational work is being done. Missionaries cannot leave the children of Christians to grow up in ignorance or to be educated in anti-Christian schools. We seek to found in each land a self-supporting, self-propagating, self-governing church. For this there must be native ministers, teachers, and educated laymen. The Board and its missions are therefore maintaining 2,564 schools of all grades from kindergartens to universities. Technical schools include theological seminaries, normal schools, medical colleges, and nurses' training schools. In every school the Bible is studied, prayer is offered, and conversion and consecration to Christian service are avowed objects. From these institutions go out every year thousands of earnest young men and women to preach and teach and in various ways help to found an intelligent church among their people.

The Board and its missions are doing a great publication work. Presbyterians believe that the Bible should be in the hands of the people; that there should be commentaries, hymn and text-books, Sunday school lesson helps, and religious tracts and papers. Therefore, there are eight printing presses which last year issued 164,057,061 pages of Christian literature and the Word of God. In this department the Board has the valuable cooperation of the American Bible Society, which has issued the Bible in many languages and dialects. Who can estimate the influence of such an institution as the Presbyterian press in Beirut, Syria? There are 200,000,000 people who speak Arabic, and that press makes the Bible in that language accessible to this vast host. At the centennial observ-

ance of the press, report was made that it had issued 2,200,000 Bibles and printed 1,241,000,000 pages of commentaries and other religious books and pamphlets. The printed page goes where the spoken word cannot be heard.

The Board and missions are doing a great medical work. Asia and Africa are lands of pain. All the diseases familiar to us are common, as well as others with which we are happily unfamiliar, and all made more virulent by ignorance, superstition, and unsanitary conditions. The missionary cannot pass by such suffering on the other side. He recalls that a majority of the miracles of Christ were miracles of healing, and that he commanded his disciples to "heal the sick." Presbyterian missionaries are following the example of their Lord in 93 hospitals and 120 dispensaries, which treated last year 620,015 patients in the name and spirit of the Great Physician.

The Board and missions are doing a great social service work, not in a secular, but in a thoroughly Christian sense. We believe that Christ is for all life and all the relationships of life. He who of old cleansed the leper, opened the eyes of the blind, and took little children in his arms, surely would have his followers deal with their successors today. Therefore, missionaries have orphanages, schools for the blind and the deaf and dumb, asylums for lepers and insane.

The General Assembly laid upon the Board the duty of helping sister churches of the Reformed faith in Europe. This in itself is a great work. Sorely stricken by the Great War and the conditions that have followed it, many of their young men killed or wounded, their pastors and people impoverished, their schools crippled, their property in some instances damaged or confiscated, they must have help in their desperate need, or Protestantism in Europe will be dangerously weakened.

So the foreign missionary work of the Presbyterian Church is vast and varied. It includes all the forms of Christian activity which are represented by many agencies at home. *All of it is pervaded by the spirit of Christ. All is evangelistic in character and aim. All seeks to make Christ known and accepted.*

